

# The Christian Herald.

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## Miscellany.

For the Christian Herald.

### PRACTICAL EDUCATION.—No. IX.

*Fifth letter from SENEX to his Daughter.*

MY DEAR DAUGHTER—It is my design, in this letter, to continue the subject of family government. I am well aware, that it is one difficult to touch upon at the present day. Many men and women seem fully to credit the old proverb: "Every generation grows wiser and wiser." They are, therefore, so far from correcting their children, when they richly deserve it, that they quite tamely submit to be governed by them. To punish them for their misconduct, however flagrant, appears to some parents, quite too much for their own tender nerves: to others, it looks like cramping the geniuses, and breaking the spirits of their children. In the height of their tenderness they prefer to pass over the present time, and contemplate these beloved objects, as they will be, when they grow older, and become more acquainted with the world. They have no doubt that they will then grow wiser, and readily correct all their errors. It is highly probable you have some such neighbours: they would do well to remember the words of the Prophet: "Can the Ethiopian change his skin, or the Leopard his spots? *then* may ye also do good that are accustomed to do evil."

We are always in danger of being more or less influenced by the incorrect sentiments of those around us. That you may be doubly guarded against this evil, I will first repeat a few declarations made by the wise king of Israel, whose opinions should be esteemed more highly than those of the wisest modern philosophers. He says, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Chasten thy son while there is hope, and let not thy soul spare for his crying. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. The rod and reproof give wisdom; but a child left to himself, bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

It is evident, from these passages, not only that the rod *may* be used, but that it *must* be used. It is, however, to be used with

judgment, and never in anger. If you would hope, my daughter, to succeed well in governing your household, learn, first, to govern yourself. "Provoke not your children to wrath." Act on principle; out of love to them, and obedience to God. Do not be continually beating them for every little fault—for mere mistakes—or, what we usually call accidents; but when you use the rod, let it be for real crimes, that indicate deep-rooted depravity; and which forebode, if not corrected, both their temporal and eternal ruin. Do not wield it about their heads, or in any way that might be attended with dangerous consequences; but wield it effectually; never leave the offender till he is humbled. He will then remember it, and love you the better for your fidelity. Some parents, if they undertake to use the rod, do it in a way to irritate their children, and leave them in a worse state than they were before.

Remember, also, if you would govern well, never to threaten any punishment that it will be improper to execute in case of transgression; and always be as good as your word. If you deal falsely with your children and servants, you cannot expect that they will give you truth in return. Think, before you speak. Let your rules and orders always be wise and good, and make a point of having the smallest of them executed. Ever remember you are a steward; and that *it is required of stewards that they be found faithful.*

I presume your oldest daughter has not forgotten my learning her to go to school alone, when she was a very little girl. One day, after being gone but a short time, she came back crying, and said *she did not want to go to school.* The school-house was scarcely beyond sight of the house; and there was no apparent reason why she should be indulged. Her grand-mother and aunts soothed her by their caresses, wiped the tears from her eyes, and sent her a second time. In a few moments her repeated cries were distinctly heard. The whole house was in alarm. All ran to see what could be the matter. I left my study, and went too; but could get no clue to the trouble, only that Rosalia *did not want to go to school.* I called her to me, and said, "what is the matter, my grand-daughter?" She sobbed a low, whining answer, "I do not want to go to school, sir." I then gently inquired, "what is the matter, my dear?" She cast her eyes on the ground, and said, with a guilty look, "I'm afraid, grand-papa, of A GREAT BIG FLY!" By this time I saw through the difficulty, and knew well that there was no "*lion in the way.*" I therefore told her at once, to go immediately to school. She moved on with a slow step, a rod or two, and then looked back, crying most grievously. I stooped down and picked up a stick that lay across the path, and after striking the ground several times, raised my voice, and bade her go instantly to school. She quickened her pace, and I followed close after her. Every few steps she looked back, and I as often raised my rod, and commanded her not to stop. She was very careful not to let me come up with her. After following her more than half the distance, she had learned to look straight forward, and, with the utmost diligence, to pursue her course.

She returned home at the usual hour, pleasant and happy. All difficulties were removed. She said, "I love to go to school;" and ever after went cheerfully, whenever she was directed. Resolution and perseverance, in this case, prevented all necessity of using the rod, and wrought a complete cure in your daughter. To punish her was no object; but to subdue her will, and teach her to mind, was an important one. If I had yielded to her wishes, you might afterwards have found a hard task yourself; and said, what many a mother has had occasion to say, concerning her child: "It has been with its grand-parents, and they have indulged it to its hurt." The same watchful eye that I exercised over your childhood, I felt it duty to exercise over your daughter while she was intrusted to my care.

I will add, further, concerning domestic discipline, that so far as my own experience and observation go, I believe its grand secret consists in a good arrangement, and in maintaining consistency of conduct.

Some parents have a bad system, or, rather, no system at all. "*A place for every thing, and every thing in place,*" is no part of their code. They are, themselves, habitually careless; and their children soon learn to be so too. They are easily initiated; and when their feelings are once excited, they appear to have but little sense of right and wrong, and often "*speak unadvisedly with their lips.*" Their feelings become, in a great measure, the rule of their conduct; and parental dignity is soon entirely prostrated. If their children do things a little displeasing, they are, often, wholly unmanned with passion, become complete tyrants, and treat them as mere vassals. They sometimes appear to take a kind of pleasure in rendering them unhappy; and to atone for it, in a moment of more deliberation, they run into the opposite extreme.

Children, sharing in the common depravity of human nature, in like manner become initiated; and noticing the very great inconsistency of their parents, they sometimes, in a most disrespectful manner, apply to them the proverb: "*soon hot, soon cold.*"

Where a family are thus regulated, all religion seems to be set aside; and it is fully evident, that there can be neither real government nor respect. There may be a great deal of severe punishment, and a great dread of the anger of parents; but both will produce only a slavish fear. On the other hand, if parents are cool, though firm, and if necessary, resolute, they will usually find themselves not only feared, but loved and respected; and will seldom be driven to use severity. Of my eight children, who lived to mature age, I do not recollect ever giving but one a real flagellation, and that but once. Other punishments were instituted, and produced the desired effect. In ordinary cases, almost any thing will do this, that is viewed as a token of parental displeasure. A look will often be as efficacious as a blow. The eye has in it a wonderful force; and children soon understand its expression. I have usually found it the best discipline, in my numerous and complicated family. Whether in the parlour, or in the kitchen, a momentary glance has procured unqualified submission.



Those parents, my daughter, who view their children only as *little innocent creatures*, that never will do any thing very wrong, are not likely to watch them with continual solicitude. They think their love is best expressed by indulgence, though this indulgence knows no rules nor bounds. They bring the powerful argument, "we were young once, and our parents indulged *us*. It is true we sometimes went too far ; but age and experience corrected these follies, and we expect, in time, our children will correct theirs." But admitting that some spoiled children have actually been reformed, such parents may seriously be asked, if they have not seen vast numbers, who have gone from *bad* to *worse*, are now vagabonds, and pests to society, and whose prospects, for a future world, are overspread with the deepest gloom ? They would not indulge their children in taking fire into their bosoms, whether they should do it ignorant of its nature, or in sport ; or in sipping at a glass of poison, because *they* were indulged in both, and very wonderfully escaped without receiving injury : or in sporting beside a deep pit, filled with poisonous serpents, into which they well knew multitudes of thoughtless children had fallen and been destroyed. Now, admitting children to be "dead in trespasses and sins ;" to "go astray as soon as they are born, speaking lies ;" that their "poison is like the poison of a serpent ;" that "they are like the deaf adder that stoppeth her ear ; which will not hearken to the voice of the charmer, charm he never so wisely ;" that "the poison of asps is under their lips ;" that "their mouth is full of cursing and bitterness ;" that "their feet are swift to shed blood ;" that "destruction and misery are in their ways ;" that "there is no fear of God before their eyes ;" and that the great enemy of souls is using all his art to bring them into that dreadful lake from which none ever did, or ever will return—I seriously ask, if children are thus depraved, if they are thus in jeopardy, whether parents can see them sporting, and gathering flowers on the very brink of this lake, and be justified in sounding no alarm ? Would it not look more like genuine love, and parental fidelity, were they to raise their warning voice, and cry : "Escape for thy life !" And, in case they should linger, to lay hold of them, as the angel did of Lot ? Would it not become them in this urgency, to use the greatest possible plainness ? and tell them that all unhallowed pleasures, "will at last bite like the serpent, and sting like the adder." If, after all this, they should still linger, would it not be their duty, seeing God has given them authority, provided the instituted means are sufficient to effect it, to force them from the company of liars, scoffers, and swearers, and all the haunts of midnight pollution ? Would not this be the way to have a "conscience void of offence toward God and toward man ?"

My dear daughter, make the case your own : grant it has become desperate. You are a female, possessed of the finest sensibility ; but you would hold the head of your child to have a tooth extracted, if no one else would do it, rather than have another shoot out by its side, and disfigure its face ; or you would hold it to have a broken limb set, rather than it should be a cripple : or, what would be



still more painful, you would hold it to have a limb amputated, rather than it should lose its life. Can you, then, endure no hardship? suffer no pain? make no effort, to save both his body and soul from everlasting ruin? Have you no courage for this? Will you shrink from the mighty conflict, and let your child go to a world of despair through your neglect, without making one effort to prevent it? Is this the way to evidence either your love, or your piety? Will you not, rather, with a humble and praying spirit, relying on Him, in whom is all fulness of strength and grace, *raise the rod, and not spare for his crying?*

I would not insinuate, my daughter, that you are to *assume* the reins of family government: it is my object to strengthen your husband's hands as well as your own. Still there is much that is strictly your province. The principal care of children, in their early years, necessarily devolves upon mothers; and in view of this responsibility, they should study how to govern with wisdom and discretion.

When your husband is present, always do him honour; and when he begins to discipline a child, never interfere, but uphold him by your looks and actions. In his absence, a double responsibility always rests upon you. You then need an increased energy of character, tempered with much meekness and real piety. Act, as far as possible, in unison with his views. The blessing of God upon your united efforts, may procure a rich harvest to your children.

I have always been much from home. When my family were young, you may remember that I used to remark, in the presence of them all, "*I leave my authority behind.*" The consequence was, the same general decorum when I was absent, as when I was present.

I hope you will carefully avoid all my faults; but if in any thing I have set you a good example, I would have you "go and do likewise." As a wife, and a mother, may you be enabled to discharge every duty with dignity, honour, and usefulness, and have the peculiar satisfaction of seeing your children walk in the truth. May your "sons be as plants grown up in their youth;" and your "daughters as corner stones, polished after the similitude of a palace."

"Happy the city, where their sons  
 "Like pillars round a palace sit,  
 "And daughters, bright as polish'd stones,  
 "Give strength and beauty to the state."

In conclusion, my dear daughter, I commend you, your husband, and children, to the great Shepherd and Bishop of souls. That you may be blessed on earth, and blessed together in Heaven, is the fervent prayer of

YOUR VERY AFFECTIONATE PARENT.

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For the Christian Herald.

#### GLEANINGS.

I did not see the rural beauties of Virginia, in the soft vernal season. Then the woods put on their first flush, the flowers come

forth to deck each sylvan glen. The garden lays open its buds, and the rivulets glide briskly. But Autumn is the period when we see the fulfilment of what the Spring promised. The eye of the beholder looks on busy man, gathering plentifully all around him—the orchards are stripped for his sustenance, the fields have well ripened their sheaves, and the blue-birds entertain us by their tremulous flight. Then, there is something enchanting in an autumnal sky, not only in the scattered clouds of noon-day, but especially at the setting of the sun—when the evening star comes suddenly into the midst of the vision, it looks like some gem which has dropped from the crown of some celestial traveller, in his rounds through the universe.

Poets are very fond of country life, and our Metaphysicians call them sentimental. But these favourites of the muses have a good deal to urge in defence of their fond partialities. Where lived the only innocent man of our race? The Lord God took the man and put him into the garden, to dress it and to keep it, and a river went out of Eden to water the garden. Who ever thinks of the patriarchs without having the mind filled with a view of Eastern landscapes? How delightful must have been the abode of the Israelites—how goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys are they spread forth—as gardens by the river's side—as the trees of lign aloes, which the Lord hath planted—as cedar trees beside the waters. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills—a land of wheat and barley, vines, and fig-trees, and pomegranates; a land of oil, olive, and honey. It is said of King Uzziah, that he built towers in the desert, and digged many wells, for he had much cattle both in the low country and in the plains, husbandmen also, and vine-dressers in the mountains and in Carmel, for he loved husbandry. We are also told of another king who employed himself in making sheep-cotes.

We see, then, that kings have been knowing in small matters, and so, reader, ought you and I to be. Very pleasantly does Sir Robert Boyle write about angling, and Sir William Temple writes as well about gardening. Lightfoot, that renowned Hebrew Scholar, having lost his way, once, to a piece of ground which he owned, a mile from his house, laid aside his learned work, called *Horæ Talmudicæ* for several years, for why should he be drawing maps of distant countries, while ignorant of the geography of his own farm.

*Non omnes arbusta juvant, humilesque myricæ.*

The Virginians claim their descent from a people who live on the other side of the water. But this must not lead us to think that all the elegance and improvement of that country have been already transferred to this wilderness. Indeed, in some parts of my ride, from the mean appearance of the dwellings, I almost fancied that Powhattan still held the reins of government. But for this we are frequently compensated by the view of country seats that wear, to the eye of the traveller, a magnificent appearance, whose turrets bring back the remembrance of the days of chivalry.

The southern people are in the habit of giving names to their country seats, seven of which I counted one morning in an hour's ride—Richmond-Hill, Exeter, Benvenue, and several others, just come to mind; and so frequent is the recurrence of such names, that one is apt to conclude that he is sojourning in some foreign land. A pretty, modest mansion met my eye, one day, called Sharon. It stood on a rising ground, and a rich vale lay beneath. Having heard much of this place before, I went with some eagerness to search for its roses. A row of missionary trees adorned the garden, whose fruits were to be carried to a distance; and not far from the house there was a field, into which some milk-white flocks had been turned. The reapers had been busy in every part of it, but had not made clean riddance of its corners. After gazing awhile at this lovely spot, I rode on, humming those lines of the poet,

A little spot enclosed by grace,  
Out of the world's wide wilderness.

One reason of my great liking for this place, was, that its proprietors took a kindly interest in what is doing for the human family. The Virginians, generally, are distinguished by a clannish disposition. I will not say that the missionary trees of Sharon were the only trees of the kind in Virginia, but I understood that they were looked upon by the neighbours as exotics, and better suited to a Northern climate.

Surely, gratitude for mercies ought to distinguish man. The mountaineers, and the dwellers in the vales, had every where wrought out their harvests. But I saw no one bearing along any appropriated offerings; for man recognizes not the elevated sphere in which he is placed. Thou madest him to have dominion over the works of thy hands: thou hast put all under his feet: all sheep and oxen, yea, and the beasts of the field. The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas. O, Lord, our Lord! how excellent is thy name in all the earth. Then

Be not too narrow, husbandmen, but fling  
From the full sheaf, with charitable stealth,  
The liberal handful: think, oh! grateful think,  
How good the God of harvest is to you—  
Who pours abundance over your flowing fields."

Our Creator laid in the principle of benevolence to the poor with the rural economy of the Israelites. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and the stranger. When thou beatest thine olive-tree, thou shalt not go over the boughs again, it shall be for the fatherless and the widow." When denouncing affliction on Jacob, God says, "it shall be to him like gathering ears in the valley of Rephaim; yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in



the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."

If a principle of benevolence pervaded the agriculture of the Jew, how much more prominent should it appear on every rural domain in a Christian land. If the Jew was told to trust in the Lord to do good, and verily thou shalt dwell in the land and be fed, how much more binding is this command upon the follower of Jesus Christ, who had not where to lay his head. In devoting a part of the fruits of our fields and orchards to the needy, there is something rational, and bespeaks a thankful heart. And whom does the Lord Jehovah regard as so poor, as the man who is without a Bible.

We must try to do away selfishness through the rising generation. The greater number of objects we collect around us, to awaken pious associations, the more easily shall we impress the plastic mind of youth. If we look to the good of our children's children, we should interweave religion with their earliest thoughts. Jewish children were, doubtless, taught to look upon the twelve stones taken out of Jordon and set up at Gilgal, as a memorial of the truth of their religion. And they served so long for a memorial, that the excellent Matthew Henry supposes that John the Baptist pointed to them, when he said, God is able of these stones to raise up children unto Abraham. All the land of Judea was ceremonially holy, its vineyards, its orchards, and the flocks of a thousand folds. Some mark of consecration, then, should be seen on the possessions of all who love Jesus Christ, who, though he was rich, for our sakes became poor, that we, through his poverty, might be made rich.

How much more pleasant would my ride have been, could I have seen more of this moral complexion on the face of the country, which would have indicated an intense desire among the inhabitants, that the name of Jesus might, in all lands, be as the precious ointment poured forth. Every thing looks young and vigorous here—the whole country has something of the green appearance which distinguishes its woods in the spring season. This, then, is a favourable time to cast in, with its growing strength, the germs of Religion.

There is one feature in the rural economy, here, which pleased me much. All the year the inhabitants love to stay at home. There is, comparatively, little flocking to cities. This always struck me as a strange propensity, to be away from home half the year. It is to say that we are dissatisfied with our lot. But if any ought to enjoy contentment, it is they to whom is given the high privilege of dwelling in the country; for that is a true saying—In the city we are entertained with the works of man, but in the country, with the works of God.

Some of the old people, however, complain heavily that the young people are making inroads on the established habits, of late years; several mineral springs have been discovered, which have become places of fashionable resort. One of these I had visited. The place was very romantic. As we descended the hill, which led into the

valley, the mountainous view on the other side was captivating beyond description. I thought then, all that fancy has ever pictured will now be realized. But how soon were my fondest hopes disappointed, for I had never seen such a multitude of impotent persons, waiting for the moving of the waters. Many successively stepped in, but few were healed.

One cause of opposition among the old people to these novel habits, is, that the Virginians shine most at home. Nothing impresses me more favourably, than the dwelling of a pious Southern gentleman. His furniture, the plainness of his equipage, the simple elegance of his abode, give indications of the polished mind that reigns within. Softness of manners so generally prevails, that in all my excursion I met with only an individual with whom I exchanged any disputations words. He loomed so large in his hostility to creeds and confessions, that I could not help asking him the grounds of his hostility. Because, said he, a man may believe one thing to-day, and in this age of increasing light, he may believe another to-morrow.

Being at this time in view of the seat of one of our ex-presidents, I pointed to it, and said—our venerable fellow-citizen who lives in yonder mountain ought never to have taken the oath of office, to support this republic, because, in this age of increasing political light, a man may be a republican to-day, and a monarchist to-morrow. This gentleman had once filled a chair in the Great Council of our nation, and I asked him whether he had changed his political views since taking the oath to uphold our mild and free constitution?

To finish these gleanings. The little incident I am about to relate did not take place in the mountains, but in that low and narrow strip of Virginia which is broken off by the bold waves of the Chesapeake. It was there I found, very unexpectedly, a full length picture of the Rev. F. M'Kamie, the first Presbyterian preacher on this continent. He appears to have been about five feet eleven inches high, with an elevated forehead, and well proportioned. He is drawn with a gown, but in this particular, very few of his children imitate him. His watch is lying before him, which seems to have kept no time for a century, and his pen and wooden inkstand are close by it, which made me think that he used to take time to write and adjust his discourses. The painting is somewhat defaced by time, but I still looked upon it with fond remembrance.

As when some oak that moulders fast,  
No longer deck'd in summer's green,  
With all its years of glory past,  
We muse on what it once hath been.

If the reader of this little piece should be an inhabitant of a city, he may be surprised that he should have been thus detained by these small incidents. But my turn has always been for going about in search of such things. My taste for rural sights I hope to carry with me out of this life, and my highest ambition is to dwell for ever in some sequestered cottage, reared by angels, in some unfrequented nook of the heavenly country—there would I behold the Divine

glory abiding on my tabernacle, and catch the song of praise from golden harps.

As if some hidden seraph played—  
In woody haunt, behind the glade.  
And while he pours the magic song—  
The ling'ring notes that fill the glen,  
Bright forms will swiftly glide along,  
Quick, hast'ning to the wood again,  
As if they feared the gaze of men.

Farewell, Virginia, farewell ! I am a prophet, and the son of a prophet ; and I predict, that one day, thou wilt make a lovely portion in the realms of the King of Zion. B.

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### ROCK HONEY.

*He made him to suck honey out of the rock. Deut. xxxii. 13.*

Suck honey from a rock ? How could this possibly be done ? In South Africa the bees have the habit of depositing, or plastering their honey on the surface of rocks in cliffs ; which, for its protection, they cover over with a layer of dark-coloured wax. This, by exposure to the weather, becomes hard, and of a colour which cannot easily be distinguished from the rock itself. Suppose a person making an incision, in this outside coat of wax ; by applying his mouth to it, he would easily succeed in sucking out plenty of honey. To a person viewing him from a little distance, and observing some of the honey dropping from his chin, he would seem to be sucking honey from the flinty rock.

The bees frequently cover trees in the same manner, with their honey and wax. I have seen also the gable end of a Dutch farmer's house plastered over in the same way. It proved to him a perpetual mine of honey ; for he had no sooner cut and carried away a portion of it for the use of his family, than the busy bees set to work to fill up the excavation he had made. As his necessity required continued supply, he kept them constantly at work. They are most expeditious workers in winter, for that is the flower season in such climates.—*Rev. J. Campbell.*

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### WHERE IS GOD ?

A nobleman hearing of a little girl about four years of age, remarkable for her quick understanding, determined personally to satisfy himself of its truth ; calling one day at the house where she resided, he took her on his knee, and said, " My dear, I will give you an orange if you can tell me where God is ?" she immediately replied, " I will give you two, my lord, if you can tell me where he is not ?" J. P.



## Review.

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*The conversion of the Jews to the Faith of Christ, the true medium of the conversion of the gentile world.—A sermon preached before the London Society for promoting Christianity amongst the Jews, April, 1822, by the Rev. GEORGE STANLEY FABER, B. D. Rector of Long Newton.\**

The name of Faber has long been connected in the mind of the Christian public, with that system of prophetic revelation which has respect to the latter days of the Church's history, and which is daily receiving such an accession of interest from passing events in providence. Perhaps there is none of the moderns who has brought to the difficult study of prophecy, talents better fitted to the task, or has pursued it with so much diligence, perseverance, and success. It is true, that the advantages for the study increase with every elapsing period of time ; since not only is the field to be traversed continually lessening, but the light shed upon it by the fulfilment of foregoing predictions, is constantly and rapidly increasing. It often happens, that a single event may settle some principle of interpretation which nothing else could determine, and which, once securely fixt, will immediately elucidate a variety of passages which, perhaps, had occasioned to the interpreter his greatest perplexities. For such is the wonderful structure of prophetic scripture, that although, when fulfilled, its meaning seems perfectly plain, so plain that we wonder how it could have been mistaken ; *until* fulfilled, often indeed, up to the very hour of fulfilment, it is dark, and sometimes unintelligible. Hence, it is to be expected, that the study of this part of the Bible will become more and more interesting, as the world proceeds ; that as it grows less difficult, it will grow more common in the church ; and as it is better understood, will be more intensely relished by Christians in general. The writings of Mr. Faber have been calculated to favour this state of things ; and none more than the work before us. Its topic is one which has an immediate bearing on our own times, and which connects itself with a subject already exciting a thrilling interest in the Christian mind. If there is any one feeling that may be said to be the characteristic of the present age of the Church, it is a solicitude for the conversion of the heathen nations. But the subject of this sermon strikes directly and forcibly upon this very feeling. If the position it takes be true, the most important consequences follow, and follow immediately. If it be the voice of the Bible that the conversion of the Jews must take place before any general ingathering of the heathen, nay, that the conversion of the Jews is to be the medium and the means of converting the heathen world, then the tide of feeling and of effort which has passed by the Jews to seek first the gentiles,

\* This sermon has been republished in this country by the Baltimore Auxiliary Society, for meliorating the condition of the Jews, and is for sale at Haven's, No. 182, Broadway, for the benefit of the A. S. M. C. J.

must be, [not arrested, but] set right—must be taught to seek its objects in the order which God has settled in his counsels, and declared in his word—and while Christians feel for the heathen *not a whit less*, they must learn to feel for outcast Israel *a great deal more*.

The text prefixed to the sermon, is in Isaiah, lx. 1—5. "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together; and thine heart shall fear and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*"

But the discourse is not peculiarly occupied in discussing this passage. It sets out with the general fact, that the rapid progress of the gospel, which in the first centuries had extended itself into so many nations of the earth, was suddenly arrested, and from the invasion of the Saracens, down to the present time, if not wholly intermitted, has been comparatively slow. National conversions have ceased—and all the efforts, whether of Catholic or of Protestant Christendom, have been attended with results which, however valuable and important in themselves, are, on a great scale, inconsiderable and trifling. The late success in the Pacific, and the East, he considers as no exception to this general statement—because they have produced no national conversion, and have scarce made an impression on the great mass of the heathen world.

"What (asks Mr. Faber) has been done *nationally*? What has been done upon a grand scale. What has been effected which bears any resemblance or proportion to the earlier triumphs of the cross. Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer—JUST NOTHING. Look at Persia; look at Arabia; look at Boutan and Thibet; look at Tartary; look at Hindostan; look at China; in one word, cast your eyes over the whole of southern Asia, with its dependent islands, and what do you behold? *No where* is the cross nationally triumphant; *every where* an incalculable majority of the people either bows to the idols of Paganism, or is besotted through the delusion of Mahomedanism."

He next affirms, that this state of things is plainly recognized in prophecy. In the symbolical predictions of the old and the new Testament, the period of the general diffusion of Christianity is assigned to a late, and not an early, or even a middle period of the world's history.

"The figurative stone, cut out of the mountain without hands, does not itself become a great mountain so as to fill the whole earth, until that concluding period, when the entire compound imperial image shall be broken and dissipated to the winds of heaven."

"The predicted universal dominion of the Son of man, so that all peoples and nations and languages should serve him, is not established, until after the day when the fourth great empire, in its last form of sovereignty, shall be utterly destroyed.†

\* Dan. ii. 34, 35, 44, 45.

† Dan. vii. 7—14, 19—27.

"The crowned bowman on the white horse, who in the first ages of Christianity goes forth conquering and to conquer, disappears during the whole intermediate prophecy of the Apocalypse: nor do we again encounter him, until the same fated period, when the last imperial form of the last apostate kingdom is destined to fall before him, and to make room, by its subversion, for his unlimited reign upon earth."<sup>\*</sup>

He adds three other texts in support of the same position;† the two last of which, however, are too general in their language to add much to its evidence, and in a note, he quotes a fourth text, with Horsley's commentary upon it, to the same effect.

He now comes to the leading doctrine of the sermon—viz: that this fact, viz, the postponement of the general spread of the gospel to so late a period, is not only recognized in prophecy, but accounted for; and the explanation is this,—that that period is not to arrive until the Jews have been converted, because it is the converted Jews who are "*destined in the unsearchable wisdom of God to be the SOLE successful missionaries to the Gentile world.*"

In support of this idea, he adduces the following passages and expositions of scripture.

1. Zechariah, xiv. 8, where it is said that "living waters shall go out from Jerusalem," when the Jews are restored to their own land.

2. Ezek. xlvii. 1—12, where waters are said to issue out of the temple, and to grow deeper and deeper, till they become a mighty river.

3. Joel, iii. 17, where after "Jerusalem shall be holy, and there shall no strangers pass through her any more;" it is added (ver. 18.) "a fountain shall come forth of the house of the Lord and shall water the valley of Shittim."

These passages he considers as strictly parallel—referring to the same period and the same event. The waters, he interprets to mean the truth and grace of the gospel—their proceeding from Jerusalem and from the temple, he understands as declaring that the gospel is to be communicated to the Gentiles by the ancient people of God—and the period he thinks is proved by the contexts, to be that which immediately follows the restoration of the Jews to their own land.

In further support of the same idea, he brings forward other passages, Isaiah, ii. 1, 3. Where the prophet, declaring that "in the last days the mountain of the Lord's house shall be established in the top of the mountains," &c. closes the passage by adding, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Isai. lx. 1—5. (the text of the sermon) where among other comforting promises to Zion, it is said, "the Gentiles shall come to thy light." And in the close of the passage "the forces of the Gentiles shall come unto thee."

Micah. v. 7. "The remnant of Jacob shall be in the midst of many people, as the dew from the Lord, as the showers upon the grass."

<sup>\*</sup> Rev. vi. 2, xix. 11—16, 17—21.

† Isaiah, ii. 2. Ibid. xi. 9. Zech. xiv. 9.



Hosea. 1. 10—when after saying, that “the number of the children of Israel shall be as the sand of the sea,” and that “in the place where it was said unto them ye are not my people, there it shall be said unto them, ye are the sons of the living God,” and that (in ver. 11.) “then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,” it is added, “great shall be the day of Jezreel,” a word which signifies “the seed of God,” and which bishop Horsley understands to refer to their being instrumental in the last days as they were in the days of the Apostles, in spreading the truth and bringing in the Gentiles.

Zech. viii. 20—where “the inhabitants of many cities” are represented as resolving to go “to seek the Lord of hosts,” (ver. 21) and “*many people and strong nations shall come to seek the Lord of hosts in Jerusalem,*” (ver. 22) and “ten men shall take hold, *out of all languages of the nations,*” “of the skirt of him that is a Jew,” &c. (ver. 23.)

To these passages from the Old Testament. Mr. Faber adds that well known one in the eleventh chapter of Romans :

“‘God hath not cast away his people which he foreknew.’ ‘I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?’ ‘For, if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?’”

And he raises from it the following argument :

“The passage before us is commonly supposed to intimate, that the converted Jews would be the grand instrument of finally converting the Gentiles : and, I think, with good reason ; for, on any other principle of exposition, it is difficult to understand the drift, and to perceive the cogency of the Apostle’s argument. His reasoning is to this purpose.

“If the fall of the Jews be the riches of the Gentiles, because in the first ages a Gentile Church was gathered out of the world to occupy the place which the Jews once held ; how much more eminently must the fulness of the Jews, when themselves converted, be the riches of the Gentiles ? For, if the casting away of the Jews be the reconciling of those Gentiles, who early received the faith of Christ ; what will be the receiving of the converted Jews into the pale of the Christian Church, but life from the dead to those Gentiles, who as yet have remained in an unconverted state?

“Now, unless we suppose this to be the argument of the Apostle, we shall find it no easy matter to comprehend the drift and object of his reasoning. The conversion of the Jews is described as being *much more* eminently beneficial to the great collective body of the Gentiles, than the conversion of those Gentiles who in the apostolic age had embraced Christianity : that is to say, the Gentiles collectively are represented as being *much more* benefitted by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body which has hitherto taken place. A great benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the Church ; for St. Paul styles this benefit ‘the riches of the Gentiles,’ and ‘the reconciling of the world ;’ but then he contends, that an infinitely *greater* benefit, a benefit which he celebrates as *life from the dead*, will be conferred upon them by the *receiving* of the Jews. Yet how can this be possible on any other ground, than that the converted Jews are destined to convert the mighty multitude of the yet unconverted Gentiles ? How, on

\* Rom. xi. 2, 11, 12, 15.

any other interpretation, will the Apostle's argument, plainly an argument from the less to the greater, stand good? Let us thus understand St. Paul, and the whole will be clear and luminous, and strictly conclusive; but, if we suppose him to mean something else than *the future conversion of the Gentile world by the previously converted Jews*, we shall find ourselves obliged to view him as making the strangely incongruous assertion, that, however *great* a benefit to the Gentiles was their own partial conversion in the apostolic age, yet *the naked and insulated conversion of the Jews*, with which they have no special concern beyond the mere general satisfaction springing from simple philanthropic good will, must needs be an *infinitely greater* benefit to the whole collective mass of the Gentiles. Who, I may ask, does not at once perceive the incongruity of such an assertion? We Gentiles may doubtless rejoice, even abstractedly, and disinterestedly, at the bare circumstance of the conversion of the Jews; that is to say, we may rejoice at it even on the supposition that the benefit of their conversion began and ended with themselves; but it is not in human nature, nay, it is contrary to plain common sense, that we should be so marvellously and so outrageously disinterested, as to deem the conversion of the Jews a *much greater* benefit to us than our own conversion."

This closes the array of Scriptural evidence brought forward by Mr. Faber in support of his grand position, "that the converted Jews are destined, in the unsearchable wisdom of God, to be the **SOLE** finally successful missionaries to the Gentile world." He does, indeed, mention what he denominates "many other parallel prophecies," but as he does not particularize, we cannot quote them.

And here, every reader will naturally pause and ask, has he established his point? We can only state our own convictions: and these are, that from the Scriptures adduced, and his reasoning upon them, it does appear evident that the converted and restored Jews are to have an important agency in converting the gentile nations; but that it is by no means certain, either that no considerable portion of the Gentiles will previously be brought in, or that Jews are to be the *sole* successful missionaries. Let us briefly review the evidence.

In the three passages which describe waters as proceeding forth from Jerusalem and the temple, admitting the waters to be the gospel, and the period to be that immediately succeeding the restoration of the Jews, does it necessarily follow, that the Jews are to be the only instrument of spreading them? 'They proceed from the temple:' very true: but does it follow that nobody can carry God's truth from Jerusalem but the Jews themselves? All the truth which is now converting the Gentiles, or which ever did convert them, came pre-eminently from Jerusalem: Jews were, indeed, its first propagators—so, in a sense, they may be again—but Gentile messengers were not excluded. The same remarks will apply to Isai. ii. 1—3, which is, in substance, a repetition of the former prediction. By whomsoever the Gentiles are converted, will it not be true that "the law" to which, as converts, they submit, and "the word of the Lord," by which they are converted, will have gone forth "out of Zion," will have proceeded "from Jerusalem?"

In Isai. lx. the words most to Mr. Faber's purpose, are "*the forces of the Gentiles shall come unto thee.*" The former phrase he understands to mean the great mass of the Gentile world, in their national capacity; the latter he interprets to mean, "shall be converted by Jews." Admitting the former to be a sound interpreta-

tion, it by no means follows that the latter must be. We think it a strained interpretation, at best; and we think a much more natural, easy, and just exposition would interpret it of the admission of the gentile world into the privileges of the Jewish Church; the grafting of branches from the wild olive into the fatness of the good olive-tree. For what is the conversion of any Gentiles to Christianity, whether now, in the Apostles' day, or in the millennium, but this? The primitive Christian Church was, in truth, nothing but the Jewish Church under a new dispensation: and into that Church, all are and must be brought who are ever visibly made Christians, whether they be Jews or Gentiles, and by whomsoever they are converted.

The passage from Micah (v. 7.) is more to the purpose. So far as its highly figurative language can be confined to any single fact, it seems to imply that the Jews, as such, shall be of important spiritual benefit to the nations among whom they are scattered—as dew and showers are a blessing to the grass of the field. This we do not dispute: and if any shall maintain that it must be as missionaries, we will not contend with him against that idea; but if any argues hence, that Jews are to be the *sole finally successful* missionaries, we say, he speaks without book—no such thing is in the passage.

In Hosea it is said, that after the Jews' restoration "great shall be the day of Jezreel." (i. 11.) Be it so; and what then? Why, this means "Great shall be the day of the *seed of God*," let it mean so: what follows? 'Why it seems to follow that the Jews alone are to succeed in converting the Gentiles.' Indeed! To us it seems no such thing. Granting that this name is given to the Jews on account of their being the depositories of God's truth and the source from whence that truth is to spring up among the Gentiles, which is certainly granting a great deal more than we could be compelled to, does it follow that they *alone*, are finally to bring in the *whole gentile world*? May not their "day be great," if after so long estrangement they are at last brought home to Messiah, their King, established upon their own holy hill, loved and honoured every where, and made eminently (though not exclusively) instrumental in again blessing the gentile world? Will the glory of that day be obscured though Gentile should bring Gentile to the light of their rising? though gentile missionaries should bring in whole gentile nations that never saw the face of a converted Jew? Mr. Faber quotes Horsley: but the gigantic mind of that eminent man must not be made an ally in this narrow cause. He says, indeed, "there is reason to believe that the restoration of the converted Jews will be the occasion and the means of a prodigious influx of new converts from the Gentiles, in the latter ages."\* But this is all he says. And to this opinion, as we have said before, we entirely assent.

A stronger text is that from Zechariah.† It describes a state of things among Gentile nations, which implies, 1. That the interests of religion have become topics of general and public concern.

\* Horsley on Hos. i. 11.

† Zech. viii. 20—23.



2. That some knowledge of the true God has been obtained, and more is sought. 3. That Jews are (somewhat sparsely) scattered among them, and in the act of returning to their own land. And 4. That the land of Judea and the city of Jerusalem are from some cause, viewed as the seat, in a peculiar manner, of religious truth, and of the true worship of Jehovah. Under these circumstances, whole cities, nay, whole nations, are resolving to go there, and ten Gentiles take hold on the skirt of one Jew. Now, we ask, would not precisely this state of things take place at the Jewish restoration, supposing that *gentile* missionaries (alone) had gone abroad with the Bible, preaching with some success its doctrines to the heathen? Would not the Bible, pointing to the restoration of the Jews, render them, when in the act of returning to Jerusalem, an object of intense curiosity and general observation to inquiring, and even to converted heathen? Is there a syllable here of Jewish exertions, of Jewish missionaries? The passage does, indeed, seem to imply that at the period of the Jewish restoration, there shall remain "cities," and "many people and strong nations" who need instruction in the true religion. Grant this: does it follow that other cities, nay, that other strong nations shall not, at that day, have already been brought in, and that too, by gentile efforts?

We now come to the passage in Romans—and we profess the most entire conviction that Mr. Faber's exposition of it is just, and his argument conclusive. It is the bulwark of his cause. But what does it prove? Any thing exclusive of gentile efforts and gentile successes? Far from it. It proves what we have all along conceded, that the Jews are to have an eminent instrumentality in bringing the Gentile nations to the light of life—so be it. God grant it. But let no Gentile hand grow slack, no missionary heart grow faint on that account.

(To be continued.)

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## Intelligence.

### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

To the "*Jewish Expositor, or Friend of Israel*," a monthly publication, by this society, are we frequently indebted, for some of the most valuable and interesting information respecting the Jews, which comes to our knowledge. The Number for May last, now before us, contains several comments and criticisms upon various passages of Scripture—a review of "*The Eventide*," &c. by J. A. Brown, a work (of about eight hundred 8vo. pages, on the Prophecies, recently published in London,) which, judging from the review, is one of much originality and value—the journals of the Missionaries in the Society's employ, and various other intelligence relating to the Jews.

Three more young men have been admitted into the seminary at Stansted, to prepare themselves, under the Divine blessing, for future usefulness as Missionaries to the lost sheep of the house of Israel. The Rev.

Charles Neat has also taken up his residence there, for a few months, to perfect himself in Hebrew previous to his going as a Missionary to Leghorn.

A young man, of Jewish parents, was baptized at Sherness on the 23d of April last, having renounced the Jewish doctrines and embraced Christianity.

A letter, dated February last, from Mr. J. P. Goldberg, a converted Jewish Missionary at *Dresden*, states that three youths belonging to the institution for the education of Jewish children, in that city, had lately received the ordinance of baptism, after a profession of their faith in Jesus as their Saviour: four adults were also preparing for baptism, and would shortly be added to the church. Mr. G. is much encouraged in the success which has attended his efforts to instruct his brethren, as also of the labours in the same cause of the venerable Mr. Leonhardi.

From *Warsaw*, the Missionaries, Messrs. W. F. Becker, G. Wendt, and L. Hoff, communicate an account of their labours from the 27th of November, 1822, to the 17th of February, 1823. Wendt and Hoff had obtained permission from the Polish government to visit the Jews in the Northern part of Poland. At Oletzko, Johannisberg, and several other places, they had conversations with Jews and Jewesses, distributed New Testaments and Tracts, and some copies of the whole Scriptures, and spoke to them on the necessity of repentance and faith in the promised Messiah, who had come in the person of Jesus Christ.

"Hoff had a long conversation with a Jew, who, among a number of foolish arguments, brought forward the following calculation, by which he would prove that the Messiah was to come in two years. Computing eighty-five times fifty years, making 4250, adding 1335 days in Daniel, taking each day for a year, he got the number of 5585, and the present being the 5583d year, the time would be elapsed in two years. H. endeavoured, by the grace of the Lord, to prove to him from Daniel, ix. and other passages, that the Messiah *must have come long ago*, as also that he must be God and man in one person; against all which the poor Jew still objected.

"*January 22.*—Were visited by a Jewish teacher, who had received a New Testament some time ago. He told us that he had read a good deal in it himself, and was now reading it with his children in the school. Being reproved for that by a Jew, he defended himself earnestly, desiring the other to point out to him any thing bad in that book.

"*Saturday, Jan. 25.*—To day had a great number of Jews with us: to the first party B. spoke on Isaiah, ix. 6. till another Jew, a zealous teacher, came, who at once began to argue very hot against Isaiah, liii. which at first he would explain of the Jews, then of the righteous among them as well as among all other nations, answering him duly, and making him read in the presence of all some passages of the tract No. 34, of what their own Rabbies had said about it; he became silent. H. spoke to him of what is said in Ezek. xxxiv. of unfaithful shepherds—before he went away he asked for a Testament.

"*Tuesday, Jan. 28.*—Two Jews came to us, objecting against several things in the New Testament. 1. As Jesus was the Son of God, and omniscient, why did he first refuse the vinegar when he had tasted it? 2. Why is his genealogy counted from David?

"Two young men who have often visited us, and are now both fully convinced of Christianity, wish very much to go to some other place where they may be baptized. One of them, who is much superior to the other in talents, has been brought to the knowledge of the Lord in a remarkable manner, of which he has told us the following circumstances: Some years ago his father wished him to learn the German language, for which purpose he went to another Jew to buy some German books; the Jew not understanding any thing of that language either, showed, and strongly recommended him as a good book the New Testament. His tutor always

would have him say his lessons well, and never suffer him to go on without understanding the meaning of what he read, and by these means he became well acquainted with the history of our Saviour; afterwards he bought a whole Bible, and by comparing the references in the New, with those in the Old Testament, and asking sometimes a German baker in his neighbourhood for the explanation of a passage, he, under the guidance of the Holy Spirit, came to that remarkable degree of grace and knowledge which he now possesses; being fully convinced that our Lord Jesus Christ is the true Messiah; whom he now worships and serves. He has been also very useful to his friend, who wishes likewise to leave father and mother, and a good fortune, for the name of the Lord Jesus Christ. The first has composed a Jewish Almanack for 417 years which he has printed at present, and by which he hopes to support himself for some time.

"February 17.—Received pleasing information from Cracow by a Jew who was mentioned by B. in July last, as being thoroughly convinced of sin, who had been there, he had found there another who had spoken with Mr. M'C. and B. when in Cracow, and appears to have been now in the same state of mind as he was last year. He could not speak highly enough of him. He had been much edified by the conversation and behaviour of the other, and could not forget his tears and his study in the Society's books day and night. He had also taken some books with him into Austria, where the Jews had shown a great desire to read them. As soon as Mr. M'Caul returns from England, one of us should take another journey into the southern parts of Poland, and towards Cracow."

From the journal of Mr. Moritz we can, at present, give but a single extract, and that to show, what is doubted by many, that one of the hindrances to a profession of Christ is the persecution which Christianized Jews received at the hands of their relatives and countrymen. In another part of his journal he mentions several Jews who had attentively examined the New Testament, and were convinced that the true Messiah has already come.

"I met, also, a fine young man, called J. J., whose acquaintance I had already formed in ———, and there given him some books. He had also been with me last summer in Berditchef, when I was surprised to hear him give such suitable and correct replies to the questions I put to him, which was a proof to me that he had attentively read the books he had received. He expressed even then, already, his desire to embrace the Christian faith; but deeming it necessary to try him a little longer, I rather put him off, telling him that he should first pray to God, graciously to grant him a clearer knowledge of his own natural corruption, and a better insight into that full and complete atonement, wrought out by the meritorious death of the dear Saviour, Jesus Christ, upon the cross, and so on. Shortly after he had to undertake a journey, from which he did not return till after my departure from Berditchef. He was much rejoiced to meet me again; saying, if he had known my place of abode, he would have long ago come to me, for it was his firm resolution to become a Christian! I made now some inquiries respecting him by my other friends, and was very glad to hear that he, for his profession of the name of Christ, which he had not a desire to conceal, had already lost all his property; his parents and relations have taken every thing from him, even his best clothes; but this so far from discouraging or deterring him from his good purpose, had rather the contrary effect upon him; and he told me he would rather go on foot to Petersburg, than to give up his object! Now I could no longer deny him his request; and on the 16th of this month, he went from this place on foot to St. Petersburg, provided with letters of recommendation to several of my Christian friends in that city; and I wish from my heart, that the Lord may mercifully preserve him upon this long, tedious road, and conduct him safely in body and in soul to the place of his destination!"

Two Jewish Rabbies, from Poland, were, on a profession of their faith, publicly baptized at Berlin last spring. The three eldest sons of his Prussian Majesty were their sponsors.

"The testimonies in favour of their sincerity, from all those who had any inter-



course with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem, and love of friends; beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent."

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UNITED BRETHREN'S MISSIONS.

The church which the Brethren have planted at New-Fairfield, in Upper Canada, has lately had an accession of three members from among the heathen. The Quarterly publication issued at Philadelphia, which gives an account of all the missions connected with the Moravian Church, contains some interesting details of the mission at New-Fairfield. We would remark, by the way, that this town, (or rather Fairfield,) was founded in 1792 by the Brethren, who had been driven from the settlement on the Muskingum in 1781. In 1798 they renewed the mission among the Delawares on the Muskingum, (at Goshen,) and those who remained at F. enjoyed tranquillity, labouring among the Chippeways until the town was destroyed by the American Army in 1815, an event with which our readers are probably acquainted. After the war, the place was rebuilt, and called *New-Fairfield*. Since that period the Lord has smiled on their humble endeavours, though the evil lives of the white people in the neighbourhood tend to keep the heathen from hearing the Gospel. At the close of 1820, the Indian congregation consisted of 152 souls, 42 of whom were communicants. The mission is under the care of the Rev. Abraham Luckenback, and the Rev. Adam Haman. The journal of this mission, above referred to, embraces the period from June 1, 1821, to April 30, 1822. On application to Gov. Maitland, he exchanged a tract of land six miles square, to accommodate the mission by placing it at a greater distance from their white brethren. One hundred copies of the Harmony of the four Gospels, translated into the Delaware Indian, by the late venerable David Zeisberger,\* printed in this city, together with many other books in the Delaware and Mohawk tongues, and a quantity of clothing, were received in July, to "our great joy, and that of our people." The arrival of these things "was announced in a special meeting of the congregation, when all attended;" and "having improved the occasion by giving some suitable admonition, we thanked the Lord, on our knees, for the various undeserved benefits we had received." "All were overjoyed on receiving their presents; some even had their eyes filled with tears, and one man said, "Although I do not, by way of present receive any

\* An interesting biography of this venerable and excellent missionary, is published in our *seventh* Volume, pgs. 555, 557, 609.

clothes"—“yet I rejoice at the present of the printed Harmony, for all other things will pass away ; but the word therein written will not pass away.”

When the presents were distributed “joy was depicted on every countenance, and gratitude pervaded every heart. Several aged sisters wept for joy, repeatedly expressed their gratitude for their share, and begged us to return a thousand thanks to “the Female Auxiliary Missionary Society of Bethlehem.” During the summer they were visited by a party of Sacks, or Sakis Indians, (from northward of the Mississippi,) whom they treated with much kindness, and received a good degree of civility in return. Brother L. was enabled to instruct the chief while there, in the things concerning his salvation, and the chief returned thanks for the word. The Indians of all ages and both sexes, are instructed by the brethren and sisters, in reading, writing, and other branches of useful knowledge, and some of them make considerable progress. It would afford us and our readers pleasure to make a few extracts from this journal, but after remarking that several pleasant interviews have been held with brethren of the Baptist and Methodist denominations, who have visited this station, we must close for the present.

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#### UNITED DOMESTIC MISSIONARY SOCIETY.

##### *First Report.*

Most of our readers are aware that this Society was organized by a convention of delegates from various Domestic Missionary Associations ; shortly after which it was joined by two Missionary Societies long established in this city, viz. the “Young Men’s,” and the “Evangelical,” who had at that time under their care, and in their employment, twenty-eight Missionaries. The existing engagements of these were respectively continued by the Executive Committee of this Society ; and when they expired new engagements with the same persons have, in many instances, been entered into. The Reports received from them have been highly satisfactory. They appear to have been faithful and unwearied in their exertions, and to have done all that could be expected from pious and devoted men. The Report details a list of sixty different Missionary appointments, chiefly within the bounds of this state.

The most important feature in this document is that part of the Report which refers to the advantages which attend a permanent location of Missionaries (by aiding infant churches to support and settle them) over the plan of itinerating. We are fully convinced that the views expressed by the Committee in the following passage, are not only entirely correct, but demand the immediate regard of all concerned in the executive management of the Missionary cause.

“The instances are very numerous, of places hitherto without settled pastors, where the population, by the transient and injudicious labours of itinerants of different denominations, has been divided into several sects, neither of which, alone, is able to support a minister ; but where, with the prospect of a settled pastor of piety, education, and talents, enough are willing to unite to provide a considerable part of the requisite support, if the balance can for a time be furnished by a Missionary Society. In these cases, even where the population is very considerable in

numbers, and where the interests of morality and religion most urgently require the constant labours of an able and faithful minister, there is no prospect of their obtaining and settling one without the encouragement and aid proposed in this plan. In general, their condition in this respect grows less and less promising by the lapse of time, and instead of being bettered, is undoubtedly rendered worse by the occasional visits of the various descriptions of travelling preachers, authorized and unauthorized, with which the country abounds. Many such places there are in this state, comprising inhabitants enough for a large congregation, and wealth enough to sustain the expenses of public worship, without hardship to any, where the people have been so many years accustomed only to occasional preaching, and have grown so confirmed in their sectarian preferences, or so ignorant of the subject of religion, and indifferent to it, that they cannot now be brought to make any exertion for the support of a minister, nor easily induced to hear one if sent to them in charity.

"The committee feel warranted, from information which they have obtained upon this subject, in saying in particular of some considerable districts of this state, that it is less practicable now to settle ministers than it was many years ago, notwithstanding that the population has very much increased.

"The number of destitute places, however, where the people are willing to unite and make an exertion to support a minister, if encouraged and aided for a time by the Society, is still greater than can at present be supplied with men qualified by their education and piety to occupy them. And since there is no rational hope of ministers being settled in those places, unless this plan shall be pursued, it appears to the committee to be their obvious duty, enforced by every consideration of immediate and permanent good, to persist in the course they have adopted. Upon this plan the number of destitute places will be gradually diminished. The people once brought together, and possessed of the blessings of public worship, and the constant labours of a gospel minister, will, by their own exertions, supersede the necessity of missionary aid. The example of one place will be followed by another. Every point that is gained will facilitate new acquisitions; and the places assisted by the Society, in the establishment of the Gospel, will, in due time, help to extend the same favour to other localities."

The report further states, that from data before the Committee, they feel warranted to say that the partial experiment already made, confirms them in the views above expressed. The sums raised for missionaries thus stationed, has already exceeded, by 6000 dollars, what could have been obtained from the same districts on the plan of itinerating—congregations thus aided, have repaired, too, their places of public worship, and built new ones.

The society has hitherto received its funds chiefly from this city, but now expect the aid of associations and subscriptions in other quarters. There exist, within their knowledge, more than a hundred stations where, with partial aid from their funds, young men might immediately be settled. The congregations are now willing, ready, and anxious on the subject—and if this disposition is now met with but a little suitable encouragement the happiest results may be anticipated; but should they be suffered to relapse into indifference through despair of success, the worst consequences must follow.

The missionary society of the Western district of this state has become auxiliary—five others have become so within the year, and several others are expected as soon as their respective annual meetings shall have afforded the opportunity.

☞ It is important to be known, that Auxiliaries are entitled to designate the stations where the funds they contribute are to be applied.



The Society publishes a monthly half-sheet for gratuitous distribution among contributors to the funds.

Amount received within the year, \$5849 86—expended \$4891 40. Balance in hand, \$958 46—outstanding engagements, \$4500.

REVIVALS OF RELIGION.

*New-Hampshire.*

The Presbyterian Church at Chester, N. H. has been organized 91 years. Three pastors have been settled, and 34 years of the 91 they have been without a stated pastor: there have been no divisions in the society, which consisted generally of from 75 to 100 families. The revival commenced in this parish in November last, and continued for several months; during which time 30 made a public profession of religion, and united to the church; and 20 more were expected to follow their example very soon. At Candia also, as well as in the other parish of Chester, the Lord has heard the prayers of his children, and given the influences of his Spirit, whereby a number have been brought to the knowledge of the truth.

*Massachusetts.*

At Boston there is increasing evidence of the special presence of the Lord, and their brethren every where are called upon "to lift up holy hands to God for them continually." In the Baptist Church in Westfield, an unusual degree of seriousness prevails. To two churches in Westborough have been recently added 99 members: the revival still continues, (April 2.) and is spreading in the neighbouring towns of Northborough, Shrewsbury, &c. embracing within its blessed influences persons from 14 to 70 years of age. At Ward and Winchendon, also, many have been added to the churches. In the collegiate Institution at Amherst, there has been a serious attention among the students for some time past, and upward of 20 have obtained a hope in the precious Saviour. Westhampton, Easthampton, Southhampton, Chesterfield, Norwich, Hadley, South-Hadley, Edgarstown, Scituate, New-Bedford, Martha's Vineyard, Royalston, Colerain, and Ashby, have been lately visited with revivals, which, in many of these towns continues with the most comforting hope that this is indeed the Lord's set time to favour Zion.

*Connecticut.*

During the period of about eight months, ending June, 1822, Killingly and its vicinity was blessed with a revival of religion. To the churches at Killingly, Plainfield, and Sterling, more than 200 were united, on a profession of their faith—about one half to the Baptist, and the others to the Congregational and Methodist. They were mostly youths and middle aged, though some came in at the eleventh hour. At Somers, a revival commenced in 1820, and continued to the close of 1822, though its principal fruits were shown in the latter year. One hundred and nine had been received into the church, 44 of whom received the ordinance of Baptism: there were a number more who had shared in the blessings of this effusion of the Spirit, and who would probably make a public profession. The churches in Coventry have had large additions.

*New-York.*

The Baptist missionary at Fredonia, in a communication to the N. Y. Baptist Missionary Society, represents the church there as having arisen from its slumbers, and that a number have been added from the world during the past winter and spring. At Pultney and Urbana, a revival commenced last October, and continued during the winter. At Shelden upwards of 30 have been added to the church in a short time.

*Pennsylvania.*

In Bradford county, "many who occupy the most prominent stations in life have been brought to bow to the sceptre of Jesus," and many are inquiring the way to Zion. Since the account of the revival at Carlisle was published (C. H. Vol. IX. p. 498,) the work of grace has prospered. To the Rev. Mr. Duffield's church 89 have been added in about 3 months.

*Kentucky.*

A Baptist Church in Nelson County, has lately been visited by the precious influences of the Holy Spirit—20 have been received and baptized, and appearances

favour the expectation of an increase in the number of converts. Shelby county, in the years 1821 and 1822, was refreshed with the out-pouring of the Holy Spirit, and between 800 and 1000 were added to the Churches.

#### Indiana.

A Baptist minister, who has been preaching in this state for about three years, in different counties, writes that about 100 have become hopefully pious under his ministry, and regrets the want of more help, as "the harvest is great, but the labourers are few."

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## Summary.

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*Rev. Mr. Frey.*—On the 10th of Dec. last this gentleman left New-York on a tour to the southern states, as an agent of the "American Society for meliorating the condition of the Jews." He visited the states of New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia; and, having travelled more than 2,000 miles, preached 197 times, collected about \$4,000, and assisted in the formation of 51 auxiliary societies; he arrived in this city on the 19th ult. in good health, and on the 24th presented to the board of directors an interesting report of his labours during the six months of his absence. He has been greatly favoured on his way both by Jews and Christians; and even the slanderous paragraphs that aimed, in a few of the newspapers, to injure the cause in which he was engaged, seem to have been overruled to give it greater success. The restoration of the Jews is now contemplated as an *immediate* concern, by thousands who before had scarcely thought of the subject, and the liberal collections for the society afford an earnest that greater things will yet be done by the numerous auxiliaries he has been instrumental in forming.

*Thanksgiving.*—The first Thursday in November next is recommended by the General Assembly of the Presbyterian Church, to be observed as a *day of thanksgiving, humiliation and prayer*, in all the churches under their care. The *same day* will be observed by the Episcopal churches throughout the United States (*unless the civil authorities should appoint some other day*), to offer "prayer and thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of his merciful providence."

*Newark Bible Society.*—On the 27th of June this society celebrated its anniversary, and an unusually large attendance encouraged the society to hope that greater success will attend their efforts to spread the pure word of God. Joseph C. Hornblower, Esq. was elected president, and Mr. John Taylor, treasurer.

Letters have been received in this city from Messrs. Stewart and Bishop, the missionaries who sailed from New-Haven, Conn. on the 19th of November last, for the Sandwich Islands. They were dated on board the ship *Thames*, Capt. Clisby. The Postscript is dated Feb. 2d, 1823. lat. 44° S. long. 60° W. "ALL'S WELL."

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## Notices & Acknowledgments.

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*Revival Sermons.*—It will be seen by an advertisement on the cover of this number, that the Rev. Chauncy Lee, of Colebrook, Conn. proposes to give to the public a volume of sermons, particularly suited to favour revivals of religion. Such a work as this is designed to be, is unquestionably needed. Our own knowledge of the author, his character as a man of talents, as a faithful pastor, and the judgment of the gentlemen who have examined the sermons, warrant the opinion that his work will meet the wants of the Christian church, and that it will have an extensive patronage.

*Nott's Sermons for Children.*—A second edition of this valuable little volume has been published. The uncommonly rapid sale of the first edition affords evidence of an increasing attention to the pious education of children, and is creditable to the judgment and talents of the author. We hope the public patronage will enable him to pursue his design, and issue two or three similar volumes, that "will furnish a much needed application of vital and practical Christianity to the season of childhood."

"The PILGRIM;" "R. K.;" "PRACTICAL EDUCATION, Nos. X—XIII," are received

## Civil Retrospect.

### FOREIGN.

*Europe.*—The situation of Europe has been very materially changed since our last communication with our readers under this head, and all that was then apprehended as probable in the conduct of France towards Spain, has actually occurred. Our readers are, no doubt, all interested in the result of the invasion of Spain, and need not our information as to its commencement; and as to its actual present condition, we have no materials on which to form decided opinions. It appears, however, from the silence of the French accounts, as to any recent advances, and from the contrast of this with the easy progress which had hitherto been made by the French, that some impediments to their further progress had been met with. Whether this be a check by a battle, or merely from the difficulties attending the advance of armies into a country favourable to a defence, and into the bosom of a nation well disposed to attempt it, we are unwilling to hazard a conjecture. The Spanish court and Cortes are removed from Madrid to Seville, and from the fact that the subjects of internal and colonial policy are very deliberately discussed in the Cortes, it is reasonable to believe that the past progress of the French was not unexpected, and that a decisive stand will be made by the Spaniards on ground and under circumstances of their own choosing; and in the mean time, guerrillas, small independent bands of troops, are forming in various parts of the country near the enemy, which will keep them in a constant state of embarrassment and difficulty, and prevent any easy or tranquil occupation even of the vanquished provinces.

The principles, however, upon which this war is undertaken, and the probable consequences of its issue, distinguish it from most of the contests of nations.

The avowed principle upon which it is commenced, is that the Spanish government is a model, the imitation of which would be dangerous to the existing government of France. It is not pretended that any thing has been done by the Spanish government which has in any manner interfered with French politics, nor has any political intrigue between that government and any faction in Europe been established. Under circumstances like these, the cause of Spain has become the cause of national independence through the world; for, if success by France in this war should tend to establish the right of such interference by a precedent, it is obvious that there will never be wanting occasions of war until the whole world shall assume the form of irreclaimable and homogeneous despotism. So far then as the motives of the invaders of Spain are taken into view, the wishes and prayers of all who abhor the wrongful and wanton miseries of war, of those who believe the cause of liberty and religion dependent in a great degree, if not wholly, on national independence, must be strong and fervent for Spanish success.

Nor are the probable consequences of such a war less interesting than its motives. Believing the justice of the Spanish cause, we shall anticipate its success with our warmest hopes, however much the war may be protracted, and how much soever the full cup of Spanish iniquity, as a nation, may draw down the lengthened chastisement of the Almighty. We shall, in case of Spanish success, probably find her government more firmly settled in its liberal institutions. The tendency of a foreign war of unjustifiable aggressions, and an attack upon all that national pride or national patriotism holds dear, is to unite the people under their government, to strengthen their regard for institutions in defence of which they are both acting and suffering, and to merge smaller differences in the great controversy with an unjust enemy.

We shall also, we trust, witness an emancipation of mind as to religious principles, as well as to the principles of civil liberty: the French having assumed the party of the ultra Spanish Catholics, having made common cause with the bands of fanatics and robbers who style themselves the army of the faith, and having thus connected the Roman Catholic religion with their unjust attempt to subjugate an independent nation, it will hardly be possible that this war shall not unsettle the very foundations of the Romish faith in that country, whose sedate, uncommunicative character, whose almost insular situation and long established institutions have made it the very citadel of popery. The collisions too, the free communication and interchange of sentiments which the circumstances of Spain must give rise to, and the intercourse with foreigners of various nations, who are entering into the Spanish army, will contribute to increase the effect we hope for in these particulars.



The consequences of this war too upon the rest of Europe will not be a little important. The success of Spain in this war will give an example to Europe of the noblest kind. A nation previously involved in superstition and despotism, distracted with internal dissensions, and deprived of foreign and colonial resources, uniting itself under the pressure of a powerful warfare, throwing off the shackles of the mind, reforming their government into a free monarchy, uniting itself in national feelings for great national purposes, and crowned with victory, will excite the notice of all Europe, and fill its population with an emulation of the glory, and a desire to participate in the blessings of a similar success. It will not, therefore, be surprising to witness, in case of the success of Spain, revolutions in every quarter of Europe, realizing the dangers which the despots have dreaded, and to which their own ill-advised intrigues have given body and importance.

The rest of Europe, although nominally neutral, are yet not unconcerned nor inactive spectators of Spanish affairs. Russia and Austria are stated to have large armies in readiness or in preparation, to make cause with France, in the case of Spanish success. But it is scarcely possible to doubt that jealousies will arise in Europe, both of Russian and Austrian preponderance, which will weaken if not separate the alliance, upon which the friends of liberty look with so much apprehension. England, while maintaining a wise neutrality, is affording to Spain, by the course of its commerce, all the munitions of war—is, without any public sanction, supplying the Spanish armies with experienced veterans in its military volunteers, and, by the tone which its ministry and people are assuming on the subject of the war, giving to Spain all that moral support and influence which mankind feel in having their cause approved by the great and respected.

In the Southeastern part of Europe, the war between the Greeks and Turks continues with a course of fluctuating but progressive success, on the part of the former, while the latter having apparently spent their strength in their first efforts, are placed in the situation of defensive combatants, on enemies' ground. We think we do France no injustice when we couple her with Turkey, as being left alone in Europe, as the dealers in slavery, the combatants against national independence, and the supporters of tottering superstition.

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*America.*—In our own continent, the progress of liberty seems unimpeded.

Mexico has at length ridden itself of the infant despotism, which, in an evil hour had been established by personal intrigues and violence. The Emperor, Iturbide, has been obliged to abdicate his throne, the form of government has been changed to a representative republic, and the people are proceeding with a moderation and tranquillity which excites, equally, surprise and admiration, to form a constitution mostly on the model of that of the United States. With very singular moderation, the Congress of Mexico, after having conquered and deposed Iturbide, instead of bringing him to the scaffold as has been too often the lot of deposed tyrants, have contented themselves with the banishment of him, and in memory of his services in throwing off the Spanish yoke, have settled on him a pension of \$25,000 per annum.

The republic of Columbia continues its progress in the establishment of liberal institutions. The Spanish troops are on the point of being again driven into the fortress of Porto Cabello, and the capture of that place will, we hope, not be long delayed.

The other states of the South American continent continue very unsettled, but the cause of liberty is still triumphant in every quarter.

#### DOMESTIC.

Our own country has no occurrences which we can notice, inasmuch as the full flow of unchecked and prosperous commerce has no events upon which our attention can be particularly fixed.

July 1, 1823.

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#### NOTICE.

The Appendix to the 9th volume of this work, which has been unavoidably delayed, is now in press and will shortly be published.

# Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

## *Anniversary of the Society for propagating the Gospel among Seamen.*

This Society held its public Annual Meeting in the Mariner's Church, on Thursday evening, 19th ult. Many masters of vessels attended, and some of the weather-beaten tars, for whose benefit the Society have exhibited in themselves and awakened in others so much solicitude. The number of sailors, however, was by no means so great as we wished and hoped to see. A respectable company of other citizens were present.

The Chair having been taken by Mr. JOHN WESTFIELD, a Vice-President of the Society, the exercises of the evening were introduced with prayer by the Rev. J. TRUAIR, the stated minister of the Church. The Annual Report of the Society was then read by the Corresponding Secretary, Mr. PELATIAH PERIT, from which document we learn that, although not without some circumstances of cheering aspect, the Board have still to complain of the prevailing indifference and apathy of the public mind, on the interesting subject of the salvation of our mariners. With a wide and increasing field of labour they find themselves almost without resources; their treasury empty, and their funds inadequate to meet the engagements already entered into. A debt of six thousand dollars still remains due on the building and lots; and the annual subscriptions do not produce enough to defray the slender salaries of the preachers now labouring so indefatigably in the Society's service.

As we shall notice this Report more largely in another place, at present we would merely observe that the Managers close it by urging the necessity of far more and far greater exertions than have yet been made; and express a hope that at length the sympathies of society will turn towards this long-neglected, useful, and interesting class of men.

A motion to accept the Report was made by the Rev. SPENCER H. CONE, of the Baptist Church, who accompanied it with a speech, in which he adverted to the general topics connected with the Society. In describing the destitute and neglected condition of seamen as a body, he said that they were left to float in a frail bark, on the ocean of time, not only without chart or pilot, but in ignorance of the four cardinal points of the heavens. These he explained to be, 1st. The character and perfections of God. 2d. The true character and state of man. 3d. The character and office work of Jesus Christ—and 4th. The character and graces of a true Christian. In addressing those of the audience who professed to be disciples of Christ, he urged Christ's own command, that his Gospel should be communicated to every creature—he quoted, in encouragement, two passages from the Prophecies, (Is. 42. and 60,) which foretold the conversion of seamen and their future activity in spreading Gospel light throughout the world. In addressing merchants, he adverted to their manifest interest in the integrity of seamen, and in promoting whatever has a tendency to render them moral and trust-worthy. He estimated the sailors of the Union at 100,000, of which number 16,000 belong to the port of New-York. To the audience, generally, he presented the long neglect, laborious life, and peculiar dangers of seamen. He spoke, as an American, of their services in our navy, and their sufferings in the revolution; hoped that the proverbial ingratitude of republics would not be manifested toward these hardy sons of toil and danger; while provision was tardily made for the worn out soldier of '76, who thought of a provision for the worn out sailor? But if provision should be made, could a few feet of land be the measure of a nation's gratitude? No! give them better things—a more lasting inheritance: give them the Bible, give them the Gospel, give them Religion, and its immortal hopes. This would also tend, by promoting peaceful habits and principles among them, to diminish the occasions of national collision; and if aggression forced us into war, would provide in our tars a virtuous courage, worth double the hardihood of wicked men.

He was followed by the Rev. ROBERT McCARTEE, of the Presbyterian Church,

who said that it was with his whole heart and mind that he seconded the motion. The claims of seamen were as tender as they were strong, and as strong as they were righteous. He had been accustomed from infancy to view the seamen's character with a union of reverence and pity. He beheld his lofty spirit towering like the mountain wave, when it mingles its top with the clouds; but alas! he beheld him again degrading all that was noble within him, low as that wave sinks when it seems to seek the bottom of the deep. Unstable as water, he did not excel; he was left without any to care for his soul, any chart to guide him to the only haven of rest. But why was this? When all Christendom was awaking its energies in the cause of sacred benevolence; when its charities penetrated the depths of the forest, spread themselves over the Atlantic and Pacific, skirted every shore and climbed every mountain in search of objects, why did they forget, why pass by these nurslings of the storm? Men who jeopardized their lives in advancing others' wealth, and did not meet with common gratitude. His hard-earned pittance, what was it? and how, alas, was it squandered! Can it be asked what are their *claims*? We answer, the claims of men, of benefactors. Look around you, and on every side behold the result of their labours. All your luxury, and almost all your knowledge, are the fruit of commerce; till she spread her sails upon the sea how low was the flight of science, how few the comforts of social existence! But beside this, and above it, who were the instruments of your gospel light and privileges? Seamen brought them from beyond the sea; through them it is that we are enabled this night to say, the Lord is good.

Mr. McC. followed his predecessor in remarking on the language of the prophecies, and showed that these men were to be instruments of action and reaction in the advance of the millennial glory. They were to be the swift messengers of the Churches, and to cry Onward! Onward! Onward, for God's glory!

In inquiring what are the *wants* of seamen, Mr. McCartee put to his audience this appeal: If you saw passing your door a company of poor beggars, without clothing, without shoes, without bread, without acquaintance or friend, the hectic of disease upon their cheek, and they should turn to you and say, "we are strangers here, we have lost our all, our home, our country is far off, could we reach it, there we have friends and all we need—but we have no means to get there, we do not know the road we must travel, nor the direction in which it lies; we are famishing, we shall never reach it, we must die on the way;" is there a man, is there a woman here who would refuse to give them a morsel of bread? But such persons, spiritually, are these poor mariners. We want you to say to them, "Here! here is bread—here is medicine—and here is a chart that will show you the strait road to your home—go, and be happy!"

Sir, we are not upon experiment here—I once preached to these men from that pulpit; it was new work to me. I felt, before I came, at a loss how I should address them; but when I saw them, my embarrassment was gone. I could see the response of heart to heart, I could see the rising desire to escape the wrath to come, I saw the tear trickle down the rugged tempest-beaten cheek. Oh, precious tears! and as they fell, I thought within myself, a week, or a month, and that man may be in the deep!

The speaker related several affecting anecdotes; one of a careless sailor who, on going to sea, replied to his religious brother in words like these: "Tom, you are talking a great deal about Religion and Providence, and if I should be wrecked and a ship was to heave in sight and take me off, I suppose you would call it "a merciful providence?" Its all very well, but I believe no such thing; these things happen like other things, by mere chance, and you call it providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true; he was wrecked and remained upon the wreck three days, when a ship appeared, and seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother—"Oh! Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder. I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to Him who pitied and saved me." Yes, sir, put the love of Jesus Christ before a sailor's heart, and all its warm affections gush out; no man must tell me that sailors will not listen to the Gospel; if we would only do our duty, if we would only use the same efforts for them as for others, we might behold multitudes of them anchoring safe by that great Rock around which the storms of ages beat in vain. Why do we not? If you saw a sailor drowning in the water, would you not put out your hand to draw him out? Why not do the same, when, alas, he is sinking



into the gulf of hell? I heard once, and the fact is on record too, of a whole ship's crew being saved by having one good man on board. "Behold, I have given thee the life of all them that are in the ship." How much good might be done, if we could put but one good man on board every ship that leaves the port! Mr. M'Cartee closed his speech with an anecdote of the sister of one of the sailors who fell in a marine engagement during the last war: she had lost father and mother, and every brother and sister and relative but this one brother. News came of a great victory, and when the names of the fallen were received, she read among them her brother's!—she was like a tree in a desert—like a rock in the ocean—desolate, bereaved, alone in the earth; but in relating, with many bursting sobs, her grief to her minister, she closed with this, "But, oh, sir, I have this to comfort me—my brother died a Christian!" Would you, asked the speaker, leave to sailors' relatives such comfort as this? then aid us.

After a few observations from the chairman, the collection was taken up, and the meeting closed with prayer by the Rev. Mr. FREV.

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## Journal of the Bethel Flag

AT NEW-YORK.

(Continued from page 64. Vol. IX.)

The Bethel Meetings held on the 25th of March and 1st of April, were reported by the chairman of the committee, but were mislaid and not noticed in their regular order. The meetings are now held on the decks of vessels at the wharves, on Tuesday and Friday evenings, and are usually well attended, and sometimes by very large numbers. The vessel for the meeting is designated by the *Bethel Flag*, at the mast-head during the day, and the *Bethel Lantern*, at night.

We shall report a part of one of the addresses delivered at a meeting, held at Mr. Williams'—the speaker observed: "When God poureth out his afflictions, then we pour out our supplications; this is the devotion of seamen; when storms and dangers have brought them to their wits end, then they cry to the Lord in their trouble: many never cry to God till they are at their wits end; they never come to God for help, so long as they can help themselves: I have no doubt but this is the case with nearly all present; you deceive yourselves in the character of your convictions, you mistake yourselves, and think it good and safe, when it is bad and dangerous—there is nothing more common than for a man to think himself something when he is nothing. The sinner must be wounded for sin, and troubled under it, before Christ will heal his wounds, and give him peace from it. O, do be convinced of the evil of sin! this is the greatest evil in the world; it wrongs God, it wounds Christ, it grieves the Holy Spirit, it ruins a precious soul; and will you, after all, run this desperate risk? Whatever God demands now, he will also demand all your days: he hath fixed the method in which he will pardon and accept sinners in the Gospel. I do earnestly exhort you in the name of our Lord Jesus Christ, and by the worth of your immortal and precious souls, that you delay not a day, nor an hour longer. The Lord is doing every thing for the salvation of the souls of men, all heaven seems to be engaged in rescuing sinners from the pains of eternal death; and many on earth are em-

ployed in this blessed work, as instruments in the hands of God, that all his promises and purposes shall be accomplished. But O! what are nearly all on earth doing? why, they are opposing God with all their might, to prevent him, if possible, from saving their souls from eternal ruin; and wade through the blood of Christ into the region of darkness and despair!"

*Friday, May 30.*—The Bethel meeting was held this evening, on board the English ship *Shallett*, Capt. Mason, of Bristol.

Nearly 100 Seamen were present, who attended to the exercises with the greatest propriety. Though the evening was very cold and chilly, it did not appear to affect the solemnity of the meeting, or diminish its interest. Capt. Mason was grieved that we have so few Bethel meetings; and it is a fact deeply to be lamented—it may even now be questionable in the minds of some good men, whether these meetings are productive of any beneficial results. We would reply to such, as Philip did to Nathaniel, when he asked, "Can there any good thing come out of Nazareth?" Philip saith unto him "Come and see."

We are well persuaded that these are feeble, very feeble instrumentalities—but we would, at the same time remember, that *this* treasure is committed to earthen vessels, that the excellency of the power may be *all* of God, and not of us; and we would derive encouragement to persevere from the Divine declaration, "it is not by might nor by power, but by my Spirit, saith the Lord of hosts."

How can those who profess, and call themselves Christians, be so inattentive to the spiritual welfare of those to whom we are so deeply indebted? The managers of the Bethel Union call upon the Christian community to be more active in devising measures to promote the salvation of seamen—meetings on board ships are intended to be held, at least every *Tuesday* and *Friday* evenings. Let Christians *come and see*—be up and doing—work while the day lasts—ah! the night of death cometh, wherein no man can work. After the meeting about 50 tracts were distributed, which did not supply more than half who were present with one apiece.

*Tuesday evening, 17th June*, the Bethel Union held a prayer meeting on board the ship *Empress*, Capt. William Sinclair; the accommodations were beyond description, in awnings, seats, and lanterns. At a little after 8 o'clock the decks were filled, and services commenced. A number of the committee of all denominations were present; who were engaged in union of sentiments and feelings for mariners, and landmen. If what was said in exhortations and prayers; and what was seen in attitude and countenances in all present, were here described, to many it would be incredible. It was not altogether in their attention and silence while on board during the devotions; but they carried it with them out of the ship, and while going up the wharf, their feelings, sentiments, and opinions of the meeting, were communicated to each other in a low tone of voice with a universal approbation. We cannot have a greater evidence that Christ was in our midst, when a hundred mariners were pre-

sent, with corresponding feelings respecting the meeting. As the second year of the Bethel Union ended this evening, some important questions were asked, which every one was to answer to his own conscience. And as we have commenced the third year on board of a vessel owned and commanded by those who love our Lord Jesus Christ, a few remarks respecting one who is attached to this ship, cannot be injurious to him, or unprofitable to the Marine Bible Society.

At the first anniversary of the Marine Bible Society in February, 1817, at the City Hotel, W. with a number of seamen, were present; the addresses that were delivered, and the observations made, on the importance of the institution, found their way to the heart of this man. After the close of the meeting, W. with several other seamen, came forward and asked, with tears in their eyes, "*where can I get a Bible?*" After asking him some questions, he was directed where to call the following day. He soon sailed from New-York on a long voyage, and did not return until 1818. Early in July, he called on the Agent of the Marine Bible Society, and related to him the fact of his conviction at the City Hotel. He related the series of his past life, how long he had followed the sea, addicted to profanity, regardless of God, death, and eternity: "I have found the Bible," he remarked, "to be a precious book: it has, I believe, convinced me of sin, righteousness, and judgment to come; but I am yet a vile sinner: but I cannot live as I have done, nor take God's name in vain any more. The impression that was made on my mind at that meeting, increased to a great degree for a long time after I sailed from New-York; and they are not entirely subsided now. I have come here, Sir, to ask you if it is possible for me to get a living where I can enjoy the gospel of Christ; *I am a stranger and a sinner, what shall I do!*" *he was in much distress!* "I am willing to labour day and night if I could live on shore, or go a coasting, where I can enjoy religion."

There was a long conversation on this subject; he was advised to work along shore on board of vessels, until he could be better employed.

Such an alteration made on the mind of a weatherbeaten Sailor, by the Marine Bible Society, at its first commencement, must produce some confidence in the promises of God, that he has purposes of mercy towards long neglected Seamen.

In the month of August, 1818, application was made to Capt. F. commander of the ship T. in the Charleston trade, belonging to Mr. A. G. P. to employ him as a seaman on board his ship, which he consented to do.

After Capt. T. returned from Charleston, he was asked, "how do you like William?" "Very well; I do not want a better man."

In the year 1819, Capt. F. left Mr. P's employ, and being unwilling to part with W. took him away, where he remained a few months. William then returned to Mr. P's employ, and sailed with Capt. S. in the ship E. He had not been long with Capt. S. before he added to his wages two dollars per month, and advised him to learn the



art of navigation. Capt. S's friendship increased towards him from one period of time to another, until he employed him as first mate of his ship. Early in 1822, Capt. S. gave him the charge of the ship, and remained himself in New-York. From that time to this, Capt. S. had not been in the ship more than three or four times to Charleston, which gives a sufficient evidence, that such an experienced ship-master as Capt. S. as well as Mr. P. one of the owners, would not trust that ship, with her important employment, into W's hands if he was not a deserving man. And what is pleasing to all who are acquainted with him, is, that he remains steadfast in the faith, and unmovable in the gospel of Christ. Here is a man who has knocked off from profaning the name of God his Redeemer, and many other vices, and is loosed from the chains which bound him down to poverty and distress, and the power of Satan, which was destroying his soul.

This is one evidence among many thousands, that those who have embraced the religion of Christ have found prosperity, peace, and comfort in this world, and a well grounded hope of a glorious immortality in the world to come. O, that thousands of his shipmates would follow his example, and knock off from their sins, which keep them continually in poverty, sorrow, and distress in this world, and are daily preparing them for an awful eternity.

C. P.

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#### PROPOSED TOUR.

Next week the Rev. Mr. TRUAIR expects to leave the city, and visit the interior of this state to plead the cause of Seamen—a cause which assuredly must commend itself to the people of the interior, unless it be becoming in them to consider themselves as absolved from all concern in the salvation of 100,000 American Seamen, because they are their own flesh and blood! Surely the multitudes who are ever on the wing, and who have ever been escaping from Christian privileges, should not be less regarded in the interior of our land than the scattered savages of our wilderness, or the distant Islanders of the sea. A state, whose commerce is greater than that of any other in the Union—whose population is increasing in numbers and in wealth with unparalleled rapidity, and whose internal resources are incalculable, is under an immense obligation to that class of her citizens who brave the storms and tempests to “suck” for her “of the abundance of the seas, and of treasures hid in the sand.” Deut. xxxiii. 19. It is for means to improve the moral and religious character of SAILORS, whose home is on the deep, that we plead—it is for means to give them the blessings of the Gospel of Jesus Christ, that we would put the question to every Christian—to every citizen of our favoured state—Will you not do *something* to save the poor sailor from ship-wreck—the ship-wreck of the soul! Surely those whom the Lord blesses with such abundant annual crops, as cause the lakes, the canals, and the rivers to groan with their burdens, will not do less than the poor woman in the “Green Mountains,” who could give nothing but *her prayers* and a “bag of mustard-seed,”\* which, though it was but a pint of “the least of all seeds,” brought more than *thirty dollars* into the treasury of the Lord.

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*Errata.*—In the first article of the last number of the Seaman's Magazine, several errors occur. P. 92, 8th line from top, for “passages,” read *passage*. 10th line from bottom, for “the,” read *their*. 6th line from bottom, for “XVI,” read *LX*. P. 91, first line, for “among,” read *by*, and for “speculators,” read *speculations*. P. 93, 14th line from top, for “command,” read *commandment*.

\* See C. H. and S. M. Vol. IX. p. 447.